THE RELIEF SOCIETY MAGAZINE

Vol. X JANUARY, 1923 No. 1

CONTENTS

General Board of Relief Society.....Frontispiece
Happy New Year.....Lucy May Green 1
The New Year..... 3
Good-bye Old Year.....Alveretta S. Engar 4
Another Woman for the Hall of Fame.....
.....Alice L. Reynolds 5
Amy Brown Lyman Elected to State Legislature
.....Dr. George W. Middleton 11
National Council of Women..... 13
The Bringing Round of Mr. Thompson.....
.....Venice F. Anderson 15
Relief Society Nurse Aids' Course.....
.....Emma A. Empey 21
President Clarissa S. Williams Visits Mexico.. 26
Conventions and Conferences..... 27
Dairy Products and Public Welfare.....
.....Fred W. Merrill 29
A Trusting Heart.....Hazel S. Washburn 31
Notes from the Field.....Amy Brown Lyman 32
How not to Catch Cold..... 34
Of Interest to Women.....Lalene H. Hart 35
Editorial, Serving in a Humble Sphere..... 38
Guide Lessons for March..... 41

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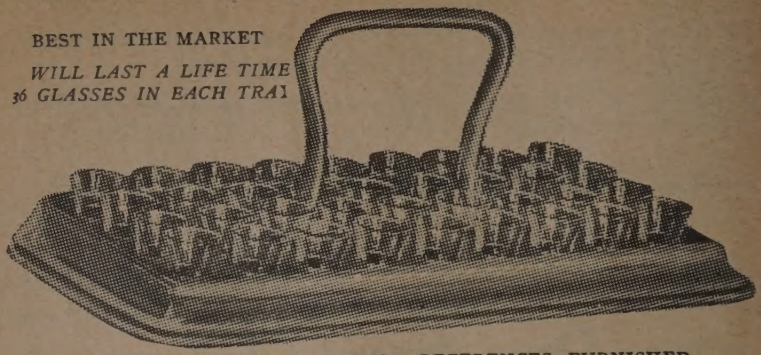

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HAPPY NEW YEAR

Lucy May Green

Happy, glad New Year, my friends,
  Full of joyous cheer!
Blessings may it bring to you,
  Happy, glad New Year!

Greetings, brothers, sisters, true,
  Friends both far and near,
Happiness, my wish for you,
  Happy, glad New Year!

Peace and love attend your way,
  Hope be ever near,
Faith light up the darkest day
  Through the glad New Year.

In true service may you show
  Gratitude sincere,
Joy's full measure then you'll know
  Through the glad New Year.

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THE

Relief Society Magazine

Vol X JANUARY, 1923 No. 1

The New Year

The pendulum of time has measured the arc of another year. Before the pendulum starts on its return swing, it pauses, in mid-air, for an instant. We, too, at the dividing point of the two periods, should pause a few moments to review the events of the closing year and to study the possibilities of the approaching months. We should, in retrospection, survey our individual attainments and shortcomings and, in the light of the experience of the past, and in our anticipation of the future, we should determine as far as possible what our plans and aspirations are to be.

The backward glance may be one of satisfaction or one of regret. Some of us may have met disappointment, may have erred in some way, or may have lost courage. Others of us may be able to view the past with joy and serenity, for the days of the year now gone may have contributed to our growth, development, and progress.

The days of the past knit themselves into a finished fabric, and an observation of the individual days will reveal the kind of material with which we weave. Every day should be woven with the enduring and lustrous threads of steady faith and constant labor; periods of indifference and lassitude rob the finished product of its sheen and beauty.

A study of the past is always enlightening. Although last year's fabric cannot be changed, that of the new year is yet unspun. A view of the past may make us more cognizant of life's purposes, and may give us a desire to spin the threads of life, of each yet unborn day, in such a manner that we will be proud of the finished whole.

The unlived future should awaken in us higher ideals; it should stir us with lofty aspirations; it should inspire us with courage; it should fill us with hope for the future and with faith in our powers.

To the General Board of Relief Society a backward glance of the year's work of the Relief Society is one of satisfaction and gratitude; satisfaction with the earnest labors and notable achievements of the various organizations; and gratitude to the officers

and members of the organizations for their labors in the Relief Society and for their devotion to the high ideals for which it stands. The loyalty, the steadfastness, the unselfishness, the service, and the faith which have always characterized the women of the Relief Society, have been present during the last year in a marked degree. The women have been true to the beautiful and inspiring heritage of the past.

The Relief Society, too, should take a forward look. It should resolve to maintain the ideals and standards which have developed in the growth of the Society. Every member should strive to emulate the lives of the revered characters who advanced the Relief Society work, to continue the spirit of their work, and to prove worthy of the traditions they have handed down to us. And with a trust inspired by the Relief Society's glowing heritage, every member should see in the future a continued growth and progression, to which she should aspire to contribute.

It is our prayer at this time, dear sisters, that new hope and courage may come to those who have met sorrow and discouragement, and that continued faith in the gospel, and strength of purpose may attend those who have been staunch and true. May the light of truth and testimony burn bright in the hearts of all, guiding us on the onward, upward path of righteousness and eternal progression.

GENERAL BOARD OF RELIEF SOCIETY.

GOOD-BYE OLD YEAR

Alveretta S. Engar

Before you fade into the past,
Unroll before mine eyes, Old Year,
Your written leaves, from first to last,
And seeing, I will live again
The days which brought both joy and pain—
Life's lessons thus will be made plain.

Though you depart, and disappear,
Your firm imprints will still remain
To bless or mar the new-born year,
The richness of the past is mine!
It fills my soul with hope, and faith
In God, and in his love divine!

Old Year, we part without a tear,
Though stern your face and firm your will,
To me you've been a friend sincere.
I've learned to know Life is duty,
That Love makes light its many tasks
And fills the world with beauty.

Another Woman for the Hall of Fame

Alice L. Reynolds

The prohibition question has been very much to the fore of late. The November issue of the *Relief Society Magazine* contains an article by President Clarissa S. Williams on the subject of "Prohibition Enforcement," which is in line with one phase of current thought on that subject.

All this brings to mind the fact that the movement that finally resulted in the Eighteenth Amendment was begun by a band of courageous women under the leadership of Frances Elizabeth Willard, whose statue in the Hall of Fame, in Washington, proclaims the fact that one woman at least has been deemed worthy of place by the side of the distinguished men whose statues are to be found in the rotunda of the national Capitol.

But this article is not chiefly interested in Frances Willard on prohibition, but in the woman for whom American women voted, that she, too, like Frances Willard, might have the honor of having her statue placed in the nation's Hall of Fame.

The rules of the contest provide that no woman may be considered for such honor until ten years after her death. The result of the last vote on this matter gave the place to Alice Freeman Palmer, wife of George Herbert Palmer of Harvard University.

Alice Freeman, later Mrs. George Herbert Palmer, is perhaps the most conspicuous woman from the standpoint of education that America has produced. She was born February 21, 1855, at Colesville, Broome county, New York. Her childhood was spent in the beautiful region of the Susquehanna river. She was a great lover of nature, pitying those who lived in cities because she felt "that the country-bred were provided with securer sources of happiness." As a child she was precocious, as the following anecdote will illustrate:

Once while at evening prayers a large June-bug came through the window and entered one of her curls. She could not induce him to fly away. She kept quiet until prayer was over, then said to her father, "I wanted to scream but I couldn't upset you and God." "Of course not," said her father, who carried the insect off.

At the period when she was passing from childhood to girlhood, the family moved to Windsor, New York. Here she entered Windsor Academy, a school maintained by the Presbyterian

church. From this institutioin she was graduated in 1872. She went a thousand miles from home to attend college in Ann Arbor, Michigan, for the doors of that institution had been thrown wide open to women. President Angell tells the story of her entrance into that institution as follows:

"In 1872, when Alice Freeman presented herself at my office, accompanied by her father, to apply for admission to the University, she was a simple, modest girl of seventeen. She had pursued her studies in the little academy at Windsor. Her teacher regarded her as a child of much promise, precocious, possessed of a bright, alert mind, of great industry, of quick sympathies and of an instinctive desire to be helpful to others. Her preparation for college had been meagre and both she and her father were doubtful of her ability to pass the required examinations. The doubts were not without foundation. The examiners on inspecting her work, were inclined to decide that she ought to do more preparatory work before they could accept her. Meantime I had had not a little conversation with her and her father, and had been impressed with her high intelligence. At my request the examiners decided to allow her to enter on a trial of six weeks. I was confident that she would demonstrate her capacity to go on with her class. I need hardly add that it was soon apparent to her instructors that my confidence was fully justified. She speedily gained and constantly held an excellent position as a scholar."

She remained in the university until her graduation. At commencement a part was assigned her, "one of the first granted to the girl students of Michigan." Her subject was "The Relations of Science and Poetry." President Angell, in commenting on her address, observed that "it captured the attention of her audience and held it firmly throughout."

After graduation from Michigan, she accepted, at the solicitation of a friend, a position at a girl's seminary at Lake Geneva, Wisconsin. Here she taught Latin and Greek.

In the summer of 1877 she was offered an instructorship in Wellesley college, but declined because of the severe illness of her sister, Stella. She next went to Saginaw, Michigan, where a teacher of great tact was needed, for that reason President Angell had recommended her to the superintendent. Within two months, we are told, all friction in the school had disappeared.

Her sister Stella passed away on June 20, 1879, and now for the third time Alice Freeman received an invitation to go to Wellesley, this time to be head of the department of history. That she succeeded admirably in this position and that her influence in the school was of undoubted value can readily be realized when we take into consideration the fact that by 1881 she was president of the college.

In reviewing her life, President Charles W. Eliot of Harvard said: "At twenty-two years of age she was already principal of a high school in Michigan. At twenty-four she took a

professorship of history in a new college for women where all of the officers and teachers were women—a pioneer work indeed. At twenty-six she became president of that novel college, at a time when its worth had not yet been demonstrated."

The period of her presidency was in many ways the richest period of her life, and because of this fact we shall go somewhat into detail.

Her administration lasted just six years, but in that brief period of time, we are told by her husband, in his excellent story of her life, she "created a Wellesley type which has proved durable." It is said of her that "she fashioned the college after her own image!"

One of the first things she did was to raise the college standards, thereby producing "an atmosphere of exactitude." The college steadily grew in popularity and prestige, so that frequently over a hundred desirable young women were turned away because the dormitory room was insufficient and Wellesley was too small a town to accommodate many students in private homes. After all, it was not the fact that Miss Freeman gave scholastic tone to Wellesley that counted most in her administration, but the wonderful spirit that radiated from a rich personality.

In the first place, she made a business of coming in very close contact with her students. She dined with a large group every day, keeping her office doors swinging wide open so that she was easy of access. By some means or other best known to herself she managed to meet all the girls of the college personally within a short time after the opening of school, and these meetings were of no casual nature, for she managed to turn most of the girls in the right direction.

She was with her students and yet above them. Her husband, George Herbert Palmer, tells a group of stories that serve to illustrate her characteristics and go far to show why she was so successful as a college president.

He tells us that at one time "a woman who had already spent several years in teaching" and was "nervous, vain, and touchy," easily finding in whatever was said some covert disparagement of herself, was complaining one day of some recent rudeness. Miss Freeman said, "Why not be superior to these things and let them go unregarded?" "I wonder how you would like to be insulted," came the quick reply. Miss Freeman drew herself up with splendid dignity: "Miss S., there is nobody living who could insult me!" "And she was right. No one would have dared do so, but had they attempted it, they would have found her altogether beyond their reach." Another story from her husband reads: "A gentleman tells me that when he attended a small New England college he found some of the regulations galling. On

remonstrating, he was told, 'You'd better go to Wellesley, where, whenever the little president raises her hand, the whole college hurries to obey.'" Yet her authority did not rest on bare will; on knowledge rather, on sanity, poise, and a large way of handling business.

One of her students writes of her: "Mrs. Palmer had a strange effect on me. When I saw her, I felt as if I could do things that I never dreamed of before. Even now, whenever I think of her, I have a sense of dignity in my life. I don't know what it is. It seems as if her appreciation of the worth of things puts a spirit into me that carries me along until the next time I think of her. I shouldn't care to go on in a world in which she hadn't been." "Probably the ennobling atmosphere which seemed thus to radiate from her presence was in some measure connected with her religious faith. She believed that conscious fellowship with God is the foundation of every strong life, the natural source from which all must derive their power and their peace."

The sum and substance of the whole thing is she radiated such power into the midst of her work that none who came in contact with her seem able to forget her.

But her term at Wellesley was cut short by the advent of Professor George Herbert Palmer into her life. In the summer of 1886 she visited with a friend the country home of the Palmer family at Boxford. This was the beginning of the end, as friendship ripened into love. It was on the anniversary of her thirty-second birthday that Mr. Palmer presented her with an engagement ring. They kept their secret until the end of the year; Mr. Palmer remained away from Wellesley, as both understood that the work of the institution would be upset if the truth were guessed.

As soon as the commencement exercises were over, Miss Freeman called a meeting of the trustees and told them of her engagement. Mr. Palmer tells us that it was his hope that she would at once be released, that the marriage might take place during the summer. However, the trustees could not be brought to see things in this light, they felt that her leaving would surely imperil the college, consequently they asked for time to look about for someone to fill her place. They suggested some very novel arrangements in order to keep her, one of which was that Professor Palmer should sever his connection with Harvard University, marry Miss Freeman, and accept a position on the Wellesley faculty. Finally, Mr. Palmer agreed in anything but a wholehearted way that she should remain at Wellesley until December. This, he thinks, was the one serious mistake made by both of them, as it only put off her resignation for a short period and made her very unhappy, as she had constantly to listen to rea-

sons why she should not marry at all. The only thing that made the situation tolerable was that there were those who agreed with Charles W. Eliot's diagnosis of the situation, when he wrote:

"After six years of masterly work at Wellesley College, in which she exhibited the keenest intelligence, large executive ability, and a remarkable capacity for winning affection and respect, she laid down these functions, married at the age of thirty-two and apparently entered on a wholly new career. Alice Freeman thus gave the most striking testimony she could give of her faith in the fundamental social principle that love between man and woman, and the family life which results therefrom, afford for each sex the conditions of its greatest happiness. The opponents of the higher education of women had always argued that such education would tend to prevent marriage and to dispossess the family as the cornerstone of society. Alice Freeman gave the whole force of her conspicuous example to disprove that objection. She illustrated in her own case the supremacy of love and of family life in the heart of both men and women. She was married January 3, 1887, the first day of the Christmas recess of Harvard University. It was Mr. Palmer's sabbatical year and they went to Europe to enjoy it. This was the first play year of her life, a strenuous year in some respects, but one full of pleasant experiences.

"When they returned home she had the first opportunity of her life for leisure. Such an active nature as hers could not long be divorced from work. She plunged into the duties of housekeeping and hostess, achieving marked success in both lines. It was not long before she was again absorbed in public life. In 1889 she was appointed a member of the Massachusetts State Board of Education by Governor Ames. She constantly made addresses, her journal shows frequently as many as forty in a year. Of her public addresses President Angell wrote, "Few speakers have in so large a measure as she that magnetic unanalyzable power, divinely given now and then to some fortunate man or woman, of captivating and charming and holding complete possession of assemblies from the first to the last utterance."

When the University of Chicago began its work, President Harper would not relinquish the thought of Alice Freeman Palmer as the first dean of women. She urged that the undertaking was impossible at such a distance from her home. President Harper tried to tempt her husband by offering him a place on the Chicago faculty with a substantial raise of salary, but Professor Palmer felt that his work was with the Harvard faculty. She finally compromised and remained long enough at Chicago to get the women's work under way, and give to it that tone and idealization that is so dearly prized by all who ever saw her work.

But she never forgot her beloved Wellesley, being potent in the raising of a fund of over $110,000 at one time for its advancement.

In 1902 another sabbatical year came to Professor Palmer. They went abroad, but soon after reaching Europe, her health failed her, and she was ordered to a French hospital, where attended by skilled physicians and devoted nurses she died, December 6, 1902.

After Mr. Palmer's return from Europe, a memorial service was held in Harvard chapel. This occurred January 31, 1903. No more memorable and distinguished service was ever held for an American woman than for Alice Freeman Palmer. A chorus of Harvard men and another of Wellesley girls furnished the music. Four college presidents made addresses—Presidents Angell, Hazard, Tucker and Eliot.

Few women have had as many monuments reared to them as has this highly gifted and self-sacrificing woman. In 1890 Abbott Thayer painted her portrait for Wellesley college, and in 1892 Anne Whitney carved her bust. A monument interpreting her work, designed by Daniel Chester French, has been placed in Wellesley college chapel, and a magnificent building bearing her name is found upon the campus of the University of Michigan.

HINTS ABOUT MAILING

Mrs. Jeannette A. Hyde, business manager of the *Relief Society Magazine*, desires *Magazine* agents, in addition to previous instructions, to bear in mind the following hints:

Postal employees would rather handle mail correctly than otherwise, as it takes less time, less effort and causes less annoyance. But the tendency of some patrons to ignore requirements, and the ingenuity of others in concealing their intent, mislead the most experienced clerks and carriers at times.

A list of valuable hints by which the patron may expedite his own business as well as facilitate the work of postal employees is given:

Use street and number in addressing all mail for city delivery.

Too much emphasis cannot be laid upon the desirability of addressing plainly, correctly and completely all mail matter. Envelopes and wrappers should also carry return cards of senders.

Avoid careless abbreviations—Cal. and Col., Miss. and Minn., Va. and Pa., Ind. and Md., are often confused. "When in doubt spell it out."

Avoid making remittances with currency and stamps in the ordinary mail. Use money orders or other safe methods of sending money.

Register valuable inclosures and such correspondence as may require a record or receipt.

Amy Brown Lyman Elected to State Legislature

Dr. George W. Middleton

MRS. AMY BROWN LYMAN

Amy Brown Lyman will bring to the legislative chamber of the state capitol a ripened experience in the problems of communal life, which will certainly have a wholesome bearing on the deliberations of the forthcoming legislature. In these days when our society tends to become ever more complex and bewildering, it is a happy choice of the electorate that brings one so sane of judgment and so well versed in the needs of the people to the councils of our legislative body.

As I rummage back through the pages of memory, I see one of the most alert, vivacious, wholehearted girls it has ever been my pleasure to know, coming from her native village of Pleasant Grove to join the ranks of the earnest students at the old Brigham Young Academy. She brought with her an atmosphere of sunshine, and a wealth of mirth and good cheer which shed its glamour over the whole student body, and made her forthwith one of the most popular students of the institution. She was keen as a student, and sympathetic as a friend, and her soul went out in expressions of kindness and good-will to all alike, regardless of rank or social standing. That charm of personality and that wealth of human sympathy, which we remember in Amy Brown, the girl in her teens, has characterized the life of Amy Brown Lyman through all the years of her public service to date, and has been enriched by a wide and varied experience in dealing with educational and social needs and meeting emergencies in the lives of the unfortunate.

After her graduation in 1890 with the last class conducted

by the venerable old master, Dr. Karl G. Maeser, she was taken into the employ of her alma mater, and for four years taught in the training school of that institution. From Provo she came to the public school service of Salt Lake City, and attracted attention at once by the efficiency of her methods. No doubt if she had chosen the teacher's profession as her life's work, she would have made a great success of it, as she has the instinct of the real teacher in her make-up.

After her marriage in 1896 to Dr. Richard R. Lyman, then head of the Civil Engineering Department of the University of Utah, and now a member of the Council of the Twelve, she devoted herself to domestic pursuits for a number of years. The home over which she presides has been an ideal one in which love rules, and in which hospitality of a high order has been extended to a very wide circle of friends.

In 1902 Dr. Lyman went on a leave of absence for graduate work in eastern institutions. At the University of Chicago, and at Cornell, Mrs. Lyman took advantage of the opportunities afforded for study, and attended such lectures and class demonstrations as she found congenial in these great institutions.

From her early childhood Mrs. Lyman has been active in Church work, much of which has been along secretarial lines. When she was eleven years of age she was secretary of the Primary Association in her native town, and since that time she has been in constant service in various church organizations. In 1909 she was called to serve as a member of the General Board of Relief Society, and in August, 1913, she was appointed and set apart by President Joseph F. Smith as General Secretary of this, the principal woman's organization of the Church. This latter calling has given her ample opportunity for the exercise of her talents, and she has spared no pains to fit herself for her calling. She has made a particular study of the various phases of the work, including family welfare and allied social problems.

At the beginning of the World War, Mrs. Lyman took the Red Cross Home Service course in Denver, and a year later she spent several months in field work in the Denver City Charity Office. During the period of the war she was a member of the Red Cross Civilian Relief Committee, of the Salt Lake County Chapter, and was engaged actively in the Home Service Department, where she gave liberally of her time in family welfare service. Her various experiences have given her an insight into civic and social problems, and she has been a force in the various movements, which have for their purpose the betterment of the community. She is a member of the Board of the Charity Organization Society, Vice President of the Board of Trustees of the Community Clinic, and Vice Chairman of the State Welfare Commission.

Mrs. Lyman is a born executive. Her carefully filed and indexed records of the various activities of the General Board of the Relief Society, and her accurate method of keeping their accounts are indicators of the order and system which is a part of her very nature.

As representative of the big Church organization with which she is affiliated, Mrs. Lyman has been several times a delegate to the National Council of Women, once a delegate to the Congress of Women of the United States, and has attended the National Conference of Social Work on various occasions as a delegate of the General Board. In 1921, Mrs. Lyman was appointed by Governor Mabey to represent the State at the meeting of the American Child Hygiene Association.

If there is anything in heredity, Mrs. Lyman has certainly a claim for superiority of birthright. Her maternal grandfather was a graduate of a German university, and her father, who was one of the original band of pioneers of July 24, 1847, was a man of unusual intellect, and mental culture. She is of pioneer stock, and has Scotch, Irish and German strains mingled in her blood. Sociologists have taught us that the mingling of races is productive of the higher types physically and mentally, and Mrs. Lyman in her fine personality and splendid mentality is certainly a verification of this ethnological law.

But the elements of her make-up which have done most to win human hearts, and to hold in a bond of fidelity and devotion all the multitude of friends she has made, are her absolute sincerity, her faith, and her unbounded sympathy for her fellows, whether of high or low estate. People swear by her because they have learned that loyalty and fidelity are a part of her religion. With such an outlook on life, and such a training and experience in dealing with the intricate problems of social welfare, Mrs. Lyman should make a legislator of the first order.

National Council of Women

The Board meeting of the National Council of Women of the United States was held at Des Moines, Iowa, October, 1922. Twenty-three out of the thirty-eight national organizations belonging, were represented at the meeting including our own Relief Society and Young Ladies Mutual Improvement Association. The delegates from Utah were Mrs. Amy Brown Lyman and Mrs. Ruth May Fox.

Mrs. Philip N. Moore, president of the Council, presided. Other officers in attendance were: vice presidents, Mrs. Thomas G. Winter and Miss Anna Gordon; recording secretary, Mrs. Mary North; corresponding secretary, Mrs. Flo J. Miller; treasurer, Dr. Emma E. Bower; auditor, Mrs. Ruth May Fox.

There were letters and greetings from Lady Aberdeen, president of the International Council, and from other International officers, as well as from officers of various national councils—all of them disclosing the great desire of the leading women of the world to be of the utmost service during the present period of reconstruction.

Interesting reports were made by the various officers of the Council and by the chairmen of standing committees including recommendations for future action.

President Moore announced the resignation of Mme. Chaponniere-Chaix as President of the International Council and the appointment and acceptance of Lady Aberdeen as president to act until the next quinquennial meeting; President Moore also announced the decision of the International Council to hold its next quinquennial meeting in the United States, which will occur in 1925.

It was decided to hold the next biennial meeting of the National Council in Decatur, Illinois, in November, 1923, and the plan for the program as outlined by the executive committee was approved. This plan provides for department meetings where the work in detail of the affiliated societies along the established departmental lines of the Council will be discussed by the representatives; also for general sessions where subjects of interest to all organizations will be presented by speakers of national prominence.

The executive officer through President Moore expressed appreciation that the International Council has accepted the invitation of the National Council to hold the next quinquennial meeting in the United States, and it was decided to hold this meeting at Washington, D. C., in April or May of 1925. Tentative plans were discussed for this meeting and various special committees, to carry forward the preparation and work of the same, were designated.

Among the recommendations of the executive committee were the following: (a) That as far as possible the standing committees of the National Council be the same as those of the International Council, (b) That the National Council shall not initiate work but act as a clearing house for its affiliated bodies, (c) That the Council as soon as possible publish a bulletin containing news and notes regarding the work of the various organizations. These suggestions were heartily approved.

The standing committees of the International Council which are duplicated in the National Council are: Finance, Press, Peace and Arbitration, Committee on Laws and Legal Position of Women, Suffrage and Rights of Citizenship, Equal Moral Standards and Traffic in Women and Children, Public Health, Education, Emigration and Immigration, and Trades and Professions.

The Bringing Round of Mr. Thompson

Venice F. Anderson

"Great goodness! Aren't you ever going to get that coal? My bread is ruined now." Mrs. Thompson leaned exasperatedly against the door frame, one loose fitting shoe placed wearily across the other. In spite of the puffiness of her figure now, it gave evidences of former grace and litheness. Her wavy, brown hair hung unkempt round her ears, and her black and white house-dress was woefully thin under the arms. Even through her present distemper there was a fagged twinkle in her blue eyes which persisted in showing.

Her look of utter contempt failed to penetrate the consciousness of the stolid figure in the one rocking chair before the dying fire. His heavy shoes, unpleasantly smeared with beet pulp, decorated the most conspicuous part of the clean linoleum, while his muchly darned socks rested firmly on the stove fender, perilously near the hot coals. His unshaven chin nestled comfortably in his gray shirt bosom.

Mrs. Thompson placed her arms akimbo and said in a tone which could not fail to irritate, "Well, you are a nice one, aren't you?"

Mr. Thompson disturbed himself just enough to grunt and then resumed his tranquil position.

With no consideration for his nerves, Mrs. Thompson seized the coal bucket and flounced out of the house. On her way up the icy path, she turned her ankle until the sharp pain made her bite her lips. At the coal bin, which was an old piano box, she found that every scrap of small coal had been scraped up in the morning by her considerate husband. The heavy sledge hammer tortured her tired arms, but her bread had to be baked. Wearily she trudged back to the house.

Just as Mrs. Thompson banged the full scuttle on the floor, the door leading upstairs opened and a dainty young girl appeared in the doorway. Her tailored skirt fitted perfectly and the pale pink of her waist blended charmingly with the shell tints of her skin. Her hair was a mass of light brown ringlets which persisted in getting in the way of her violet blue eyes. But something in the expression of her mouth made you look twice and then decide that there was much more than blue eyes and pink skin here. She stepped quietly into the room bringing a bucket for coal with her, looked straight at Mr. Thompson, saw that he was "resting." and then with malice aforethought said in her

sweetest tones, "Will you please get me some coal, Mr. Thompson?"

Mr. Thompson moved uneasily in his chair, stretched, and without a word marched to the coal bin. As he passed, his wife gave him a meaning look.

Elise took in the situation in a minute and rebelled inwardly at it. She had an adjusting mind and a keen sense of humor. Her two months of boarding in this country home, had opened her young eyes to a new phase of life; a phase which she did not like and saw no need of putting up with.

It took little imagination to detect the total disunion and subsequent discontent in this home. Mr. Thompson had no conception of the American idea of wifehood, that high and generous companionship. To him a wife was a dependent, a being forever inferior mentally and physically to man, a creature to be kept in "her place" because of and through her dependence. Mrs. Thompson's girlish dream of marriage had slowly and stubbornly faded. Life, once a rosy dream, had become a cold reality expressing itself in black sauce pans, heavy milk pails and gruff words. In her early married life she had been neither strong nor wise enough to cope with her stern, unbending husband. As her personality had gradually emerged, as she had learned to assert herself for her children, she had followed the line of least resistance and had coldly withdrawn from him. Her health had broken under the strain and her quick humor had turned to acrid nagging. He had become a stubborn, cynical and, from his standpoint, muchly abused husband.

Elise had guessed half the story and was told the rest from time to time by the unhappy parents themselves. She saw with pain Mrs. Thompson sacrificing herself totally for her selfish boys, and ignoring the actual needs of her husband. She listened with disgust to a ten-year old boy call his mother "a cackler." It was easy to tell where the term had originated. And yet Elise felt that they were people of splendid qualities. When alone either parent was admirable, though together they were nerve-racking. They admitted this condition indifferently and made no effort to change it. The conduct of the growing children, however, was becoming a real problem to their parents and to the community.

Elise was naturally clever and tactful. Moreover, in preparation for her school and civic work, she had studied economics and sociology. She had very definite ideas, backed by excellent technical training, about what home life should be. She guessed Mr. Thompson's attitude toward women as the chief cause of the difficulty, and decided that her first duty was to try to change him. She waited her chance, therefore, and at dinner one night tactfully drew him into a discussion of women's rights and du-

ties. Mrs. Thompson looked up from her pork and potatoes in some alarm, when she heard Elise launch forth with the statement, that every woman has the right to a bank account of her own and that her duty, as well as her right, is to run the house unmolested unless she proves herself unmistakenly inefficient and extravagant.

Mr. Thompson leaned back and laughed a loud, jeering laugh with an "Oh-you-foolish-woman" expression written all over him.

Elise fairly bristled and with a sneer on her pretty mouth went on, "And I don't think a husband 'gives' her the money, either. She earns it just as much as he does and often works a whole lot harder for it."

Mr. Thompson stopped laughing in surprise and said almost persuasively, unwilling to offend his usually gentle boarder, "Well, what do women need of it, my dear? Their husbands look after them."

"Yes," snapped Elise, "and because of that they think they have a right to expect anything on earth from their wives. And the foolish women have put up with it for all these centuries!"

Mr. Thompson forgetting himself said tauntingly, "Well, don't they have to?"

Elise had expected this question and longed for it. Mrs. Thompson settled wearily in her chair when she heard it, and then sat up with interest as Elise, vibrating in every fibre, indignant and confident, poured forth statistics proving present-day woman's independence so fast that Mr. Thompson was speechless, admitting in spite of himself the skill and brilliancy of her argument. She stopped for breath after the significant statement: "It is only when a man has burdened a trusting woman with little, helpless children for whom a mother will suffer anything, that the average modern woman is dependent. The number of women who stay with their husbands for their children's sake is not flattering to the men."

Mr. Thompson had heard this statement too many times from the lips of his wife to dare to contradict it. Elise's mood changed suddenly now and she was gentle; leaning toward him with a deep light glowing in her eyes she said very softly, "Why, I don't see how a man can want to marry a being who, he feels, is inferior to him, with whom he cannot share everything, joys, sorrows, even money. Marriage is union, not subjugation. A wife should be a help-mate, not a servant. The poor men are the sufferers; they don't know what joy is, until they have the right attitude toward their wives."

"But, can the women be help-mates?" asked Mr. Thompson in a tone of voice which he thought answered the question.

Mrs. Thompson shrugged her shoulder irritably and said

nothing. Elise in mischievous imitation laughed his taunting laugh: "If we are such awful things why don't you men keep away from us? The chief complaint I have against women is that they have ever let men get the upper hand. You poor creatures! Don't you see that in this age of the world, when a woman can demand and often receives the same pay and can do all the pleasanter forms of work that a man can, that she is more independent than he? You need us much more than we need you; we can mend our own socks. And if we can manage our affairs when alone, why not when married? What old maid," continued Elise dropping her frivolous tone, "do you think would give up her independence of conduct, her sufficient income, her chosen work, to become the sickly, maltreated mother of ungrateful children, the chosen slave of an inconsiderate, stupid man? Sometimes, but not often now, do real women marry because they wish to be taken care of. It is because of their unquenchable belief in the joy of true wifehood and the glory of motherhood that worth-while, intelligent women ever consent to be taken care of. I can imagine nothing more blissful than marriage with the right kind of man, but with the wrong—deliver me."

Elise stopped exhausted with and frightened at her own vehemence. Mrs. Thompson breathed a silent prayer of thanks; all that she had ever tried to say, he had laughed to scorn because he did not think she knew what she was talking about. He was silent now; a faint comprehension of a different idea of life was breaking in on him. He was groping in his miserable loneliness for the joy of comradeship at which Elise had hinted.

She, not sure what she had said, but afraid she had gone too far, stole off to bed as soon as possible. That night she thought for hours. She realized that even though Mr. Thompson were convinced, the hardest part of her work remained; the task of making him change a course which he no longer approved of. She realized how hard it would be for him to admit his past faults and remedy them. Mrs. Thompson, too, would have a great deal of changing to do. She would have to stop nagging and praise him whether he deserved it or not; she must take interest in his cows and horses, though she hated them; she must sew on his buttons and sponge his Sunday suit; last but not least, she must insist upon some pretty new clothes for herself as a mere matter of course.

The next morning was Saturday. Elise came down stairs rather early. Mr. Thompson was in the barnyard milking cows. To her surprise Mrs. Thompson greeted her with a joyful kiss. Without a moment's hesitation, Elise formed a conspiracy with her which might have been called "The bringing round of Mr. Thompson." With decided timidity Elise delivered a lecture to the effect that they must reform or their children would be miser-

able in more than one sense of the word, and ended by advising sympathy above all things with Mr. Thompson. This, of course, Mrs. Thompson refused, but was finally won over by Elise's youthful wisdom.

Mrs. Thompson showed her tact immediately by making her husband's favorite hot cakes for breakfast. He smacked his lips over them and without a word went out to clean up the yard, a task which he had refused to do at least nine hundred times. While he was working, to Elise's disgust, Mrs. Thompson forgot herself and went out to scold him about the wood pile. Dumplings and pie for dinner, however, partly repaired the breach.

Elise, feeling her responsibility as mediator, began to stay down stairs instead of withdrawing to her room immediately after dinner. About that same time Mr. Thompson began to keep the fire in perfect condition until bed time. Elise, however, soon noticed that she did most of the talking and that if Mr. and Mrs. Thompson were left to themselves, they discussed only their ills, each one making fun of the other's. She began to worry about what they would do when she left. She realized the necessity of their having some common ground other than their ailments, which would draw them together and make them companionable.

The next evening without mentioning the matter, she brought home a good, live book and a box of candy. After dinner, she lingered, almost afraid to start her plan. She knew that in their young, married life, Mr. Thompson had burned books, "foolish trash" as he called them, which his wife had tried to read. First, therefore, Elise brought out the candy, a kind which appealed particularly to him, passed it to him and then started to finger the book. Mrs. Thompson, catching sight of the pretty pictures, exclaimed, "Oh, read to me!"

"Shall I?" asked Elise looking timidly at Mr. Thompson. In answer he grunted, picked up his paper and chair, and moved to the far corner of the room.

Elise was a good reader and had carefully chosen a book full of conversation and action, with little description and no preaching. As she read, she stole occasional glances at Mr. Thompson, who was apparently absorbed in his paper. Nevertheless, she knew he was listening and she was much amused when she heard him tell the boys who were quarreling on the floor, "Shut your noise, you make my headache." Soon, too, his corner became draughty and he had to come closer to the fire. Finally, grumbling all the time, he gave up his paper altogether and assuming a bored expression feigned sleep. Mrs. Thompson almost spoiled everything by making obvious fun of him. Elise stopped her just in time and went on reading in her best manner.

Next morning even Elise almost lost her equilibrium when he unexpectedly asked, "What happened to that fool man in the

book when he jumped?" That night the far corner of the room was too cold from the start. During the ensuing weeks, Mr. Thompson was a constant, though very unruly listener. Elise was kept busy finding books which she knew would appeal to him. At meals, Mr. Thompson tried to quarrel with her on the "foolishness of the novel," but usually, to her great relief, the argument would turn to a discussion of the merits and demerits of the characters, husband and wife talking to each other almost humanly.

At Christmas time Elise went home to a splendid holiday in a happy, unconstrained household. Two weeks later with a feeling much akin to regret, she climbed down from the cumbersome stage about dusk and walked up the icy path to the front door. On the step, she paused and looked through the glass into the lighted room. To her surprise, Mrs. Thompson was seated comfortably in an arm chair, the children were playing amiably on the floor and Mr. Thompson was bringing in some coal. Elise threw open the door and called, "Happy New Year!" She was greeted with cries of joy from every one. The boys carried her almost bodily up to her room.

Half an hour later she came down stairs to bring some holiday "eats." As she opened the door leading into the dining room, she heard the mother reading, the rest were listening attentively. Mrs. Thompson unconsciously gave her a quick, appealing glance. Elise was young, but her sensitive nature understood that pathetic expression. She realized that the mother, timid and uncertain, was trying to take her long-neglected place.

With an encouraging smile Elise put the things on the table and walked into the kitchen for a drink which she did not in the least desire. Then on a pretense of being very tired she stole quietly upstairs, smiling whimsically all the way. As she sank into her little rocking chair, she said half aloud, "Educating children is hard enough, but when it comes to parents—and yet," she mused, "I suppose when you begin with the parents, you are at the right end after all."

Let us begin on New Year's Day to greet others with a word or two of encouragement; show them by action and deed that we are happy in the present, and confident of the future; continue to invest in this way, day in and day out, throughout the year. If we have discouragements, let us hide them from view; if we have sorrows, let us bear them bravely; if we have good fortune, let us spread it everywhere. Such an investment will not cost us much effort, and O, the reward we shall reap! The dividends will not be in dollars and cents, but in something money cannot buy—happiness.—*Margaret H. Cutler,* President, Burley Stake Relief Society.

NURSE AID IN UNIFORM

Relief Society Nurse Aids' Course

Emma A. Empey

For the benefit of those who are interested in the Nurse Aids' Course at the L. D. S. Hospital, it has been decided to give in the *Magazine* some definite information regarding the course itself and the requirements for those who desire to take up the work.

It will be remembered that on September 1, 1920, the General Board of the Relief Society, through the courtesy of the General Authorities of the Church, inaugurated a class for the training of Nurse Aids, in connection with the L. D. S. Hospital, the course to cover a period of one year—eleven months in the Hospital and one month to be given in charity nursing in the home ward. The plan was the culmination of the efforts of

the General Board to bring about a cooperative arrangement with the L. D. S. Hospital, whereby the Relief Society students might receive training in the Hospital.

It was realized that this would be an innovation in hospital procedure, but it was felt that great good would be accomplished by the arrangement without any real sacrifice of standards by the L. D. S. Hospital. While this was a new experiment and the students were in the beginning compelled to meet with the prejudice of doctors and nurses, it is gratifying to all concerned that the class has been a success and seems now to be firmly established; also that much of the prejudice has been overcome.

Twenty students are allowed by the Hospital yearly for this course; this number being all that can be accommodated. The first class, which entered the Hospital in 1920, was graduated a year later. The second class was graduated in 1922, and at the present time there are seventeen students in the Hospital, some of whom will complete their course in the near future.

The students who have entered the Hospital for this course have been a credit to the ward Relief Societies which recommended them and to the Relief Society as a whole. They have, in the main, been well qualified for the work and have made a good record.

It has been a great disappointment, however, that a number of those who have entered training have not been physically able to take the course. As a result some of the students have had to receive medical and surgical treatment at the Hospital, at expense and inconvenience to the individuals themselves, and to the training school; while others after a few weeks in training have had to give up the work altogether and return home.

While it is true that all students upon entering are required to present a certificate of health, experience has proved that the health examinations have not been as thorough as they should be. To give up the work after having entered the Hospital means a great disappointment to the student as well as an unnecessary expenditure of money for uniforms and other needed clothing, railroad fare, books, etc. It is, therefore, advised and urged that the physical examination be a thorough one. If the examination reveals ailments which need treatment they should be remedied before a certificate is given.

Requirements and Instructions

Relief Society Nurse Aids' Course:

Length of Course: One year—eleven months at L. D. S. Hospital, and one month in home ward.

Time of Entrance: Applicants may enter in two groups as follows: August—10 students; January—10 students.

Age of Acceptance: 18 to 35 years.

Education Requirements: At least an eighth grade education or the equivalent thereof.

Tuition: There is no tuition charge for the course; the only requirement is thirty days' charity nursing at the end of the course.

Uniforms: All students will be required to wear uniforms while on duty; the uniform to consist of a waist and skirt of gray and white gingham, a large white apron and bib, and collar. Plain, comfortable shoes with rubber heels are also required.

Books and Nurse Equipment: Each girl will be expected to buy her own books and equipment. The cost of these will be approximately as follows: 1 thermometer, $1.00; 1 hypodermic syringe, $1.75; 1 pair scissors, $1.75; 1 watch, $3.20; books, $12.

Allowances: Each student in the Nurse Aids' Course is given an allowance of $5 per month to meet incidental expenses.

Application: Regular application forms should be used by those desiring to take the course. These may be had by writing the General Secretary, Mrs. Amy Brown Lyman, No. 28 Bishop's Building, Salt Lake City, Utah. Application should be accompanied by a recommendation of character from her Relief Society ward president, and a certificate of health from a physician. If the applicant is accepted full instructions, together with samples of goods for uniforms, will be mailed.

List of Clothing and Equipment Required for Students Entering L. D. S. Hospital for Nurse Aids' Course

4 uniforms; 12 aprons; 12 bibs; 6 Betsy collars; 1 kimono; 3 nightgowns; 3 suits underwear; 4 pairs cotton stockings; 2 pairs shoes—black or white; books; equipment; 1 thermometer; 1 hypodermic syringe; 1 pair scissors; 1 watch.

Other Clothing Suggested

1 suit suitable for spring and fall wear; 2 blouses; 1 winter coat; hat and gloves; 1 dress suitable for best wear; 2 petticoats (sateen or gingham—both will wash).

All students should be possessed of the above clothing upon entering the Hospital. The books and equipment, however, should not be purchased until after entrance, with the exception of a watch. In addition to the clothing and articles listed, students will require from $25 to $50 during the eleven months for upkeep of this clothing, etc., and other incidentals. The student also receives an allowance of $5 a month from the Hospital.

Uniforms

Waist and Skirt

Dress Material: Use gray and white striped gingham (sam-

ple may be secured from General Office). This material may be obtained from Cohn Dry Goods Company. Five yards required for each dress. Shrink well before cutting.

Dress Pattern: *Ladies' Home Journal* Pattern No. 1596 is recommended—price 30c. This may be obtained from Cohn Dry Goods Company, 222 South Main Street, Salt Lake City, Utah.

Skirt and waist should be made separate.

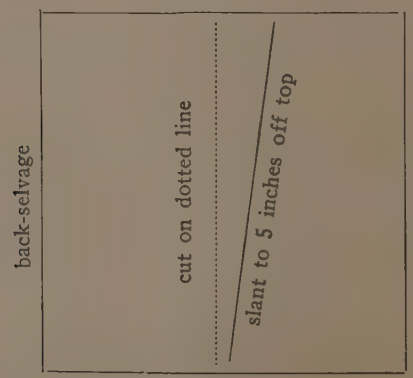
Skirt: Four gore, slightly gathered all the way around with two inch waist-band and placket at left side of front gore. Length: six inches from floor with a three-inch hem. Place pocket 6 x 7 inches, finished, on right hand of skirt.

Waist: Plain shirt waist same as pattern, except that the sleeve should be elbow length, finished with a two inch band with stripes running around, and neck should be V shaped to fit collar. There should be no pocket on waist.

Aprons

Material: Use 72-inch Indian Head sheeting. This may be purchased from Z. C. M. I., Salt Lake City, at 70c a yard. Shrink before cutting.

Pattern: Apron requires 1 width of goods. It should have three gores as shown in diagram. Front gore 1 yd. wide, side gores ½ yd. each. Join raw edges to front gore with French or felled seam. Gather into 2-inch band which extends one inch beyond gathers on both sides, and button in middle of back. Apron to have 3-inch hem and must come even with bottom of skirt. Ordinary buttons and buttonholes may be used, but an adjustable pearl button, size ½ in., for uniforms and aprons is preferable to the sewed on button. When this is used tiny eyelets should be worked with buttonhole stitch to receive loop of button which is fastened in.



Showing ½ apron

Bibs

Material: Same as that used for apron. Bib should be separate from apron. Pattern may be had at General Office. Straps should cross and fasten with buttons to band of apron, two inches from middle of back.

(Twenty yards of 72-inch Indian Head sheeting will make twelve aprons and twelve bibs.)

Other Items

Collars: Betsy stiff collars, price 35c, may be purchased from Keith-O'Brien Dry Goods Company, State and Broadway, Salt Lake City.

Kimono: To be made of washable material. Figured cotton crepe is good.

Shoes: Black or white. Must have rubber heels. (Special attention should be given to shoes—see that they are comfortable—good broad soles and medium heel). At least two pairs are required for general duty so that same pair is not worn two days successively.

Jewelry: No jewelry is allowed to be worn while nurses are on duty except a watch which is worn under the bib or on the wrist.

For further information write to General Secretary.

QUALITY VS. QUANTITY LIVING

Dr. R. Norman Foster, for fifty years a physician in Chicago, died in California at the age of 90. Ten years ago he gave his formula for reaching old age. Dr. Foster's life was evidently both pleasant to himself and profitable to others. In too many instances the purpose of life seems to be entirely how long one may live, not how much. In the best sense, however, life should be measured not by how long but how well we live. Dr. Foster's rules of correct living are all based upon moderation, and, as they allowed him quality as well as quantity of life, may be worth repeating:

Do not eat too much.

Do not work too hard.

Do not work too little—better to work for nothing than be idle.

Do work for the common good; all other is destructive.

Take just what sleep experience proves right.

Use recreation, not for its own sake, but for new vigor.

Do not always be in a hurry.

Dress first for comfort; then for style.

Avoid worry; it enfeebles mind and body.

President Clarissa S. Williams Visits Mexico

President Clarissa S. Williams has visited, recently, the Juarez stake of old Mexico, the first time in eleven years that a member of the General Board of Relief Society has attended a conference of this stake, because of the unsettled conditions of the country during the revolutionary times.

President Williams was a member of President Heber J. Grant's party which visited, also, the St. Joseph and the Maricopa stakes. The party was comprised of President and Mrs. Heber J. Grant, and daughter Emily, together with the following representatives of the Church organizations: Elder Melvin J. Ballard, of the Council of the Twelve and the Y. M. M. I. A.; President Clarissa S. Williams, Relief Society; George D. Pyper, Sunday School; Mary Connelly, Y. L. M. I. A.; President Louie B. Felt, and Jane Crawford, Primary Association; Elder Owen Woodruff, a recently returned missionary, was also a member of the party.

The conference was held at Juarez, on November 15-16. Mrs. Fannie C. Harper, president of the Juarez stake Relief Society, and her co-workers were overjoyed with a visitor from the General Board, and particularly in the opportunity of having the president meet with them and address the women of the stake. The meetings were held in the Juarez academy, and the sessions were all inspiring and spirited. The five wards were well represented at the convention, and all the ward presidents were in attendance. President Williams found that the women are devoted and loyal to the Relief Society, and to the Church itself. She reports that the Mexican territory, through which she passed, bears evident marks, in its devastated and desolate appearance, of the revolution.

Preceding the conference in Mexico, the Maricopa stake, in Arizona, was visited on November 11-12. A two-day confererence was held at Mesa, and President Williams found the Relief Society organizations of this stake in excellent condition. During the year there has been an increase in membership, and an added interest in the lesson work and the welfare activities.

Leaving Maricopa, the party of visitors went to El Paso, Texas, where two meetings were held on Novembr 13. From El Paso, they proceeded by train to Demming, thence by auto to Juarez.

En route to Juarez a meeting was held at Dublan on November 14, which was greatly appreciated by the Saints there. The

meeting was held in a house which was built by the Relief Society and which is now the only meeting house in the town. The ward chapel was destroyed during the revolution.

On the return trip from Mexico, a conference of the St. Joseph stake was held on November 18-19, at Thatcher, Arizona. The Relief Societies there are officered by energetic women. It was found that their records and reports are well kept. The conference was successful, and it was evident that a good spirit exists throughout the stake.

At Thatcher, President Williams left the party and went to Phoenix to visit her niece, Miss Cheever, of Provo. While in Phoenix, President Williams addressed a Relief Socity meeting of the Phoenix ward.

On the trip, President Williams attended twenty-seven meetings and two socials. She traveled 3,400 miles by train and 500 miles by auto. Although the journey was strenuous, she enjoyed the trip very much. She appreciated the opportunity afforded her of visiting these remote organizations, and it was a joy and satisfaction to her to see the women carrying on the work and perpetuating the ideals of the Relief Society.

Conventions and Conferences

Visits to Relief Society Stake Conventions and Conferences for 1922 were made to all the stakes including Juarez, Mexico, by General Board members, as follows:

St. Johns—Sarah M. McLelland
Woodruff—Julia A. Child
Yellowstone—Louise Y. Robison
Cassia—Jeannette A. Hyde
Snowflake—Sarah M. McLelland
Curlew—Lillian Cameron
Lost River—Lotta Paul Baxter
Raft River—Louise Y. Robison
South Sanpete—Clarissa S. Williams
Summit—Rosannah C. Irvine
Wayne—Annie Wells Cannon
Alberta—Jennie B. Knight
Lethbridge—Jennie B. Knight
Emery—Amy W. Evans
Juab—Julia A. Child
Millard—Louise Y. Robison
Oneida—Lotta Paul Baxter
Taylor—Jennie B. Knight
Bannock—Lalene H. Hart
Blackfoot—Sarah M. McLelland
Big Horn—Jennie B. Knight
Blaine—Julia A. Child
Malad—Amy W. Evans
Shelley—Annie Wells Cannon
South Sevier—Clarissa S. Williams
Teton—Louise Y. Robison
Bear Lake—Amy W. Evans
Bingham—Louise Y. Robison
Burley—Jeannette A. Hyde
Garfield—Annie Wells Cannon
Idaho—Lotta Paul Baxter

Pocatello—Clarissa S. Williams
Portneuf—Lillian Cameron
San Juan—Barbara H. Richards
Bear River—Sarah M. McLelland
Boise—Lalene H. Hart
Panguitch—Annie Wells Cannon
Rigby—Jeannette A. Hyde
Twin Falls—Lillian Cameron
Uintah—Amy Brown Lyman
Kanab—Rosannah C. Irvine
Montpelier—Jeannette A. Hyde
Morgan—Cora L. Bennion
North Sanpete—Clarissa S. Williams
Star Valley—Julia A. Child
St. George—Rosannah C. Irvine
Roosevelt—Jennie B. Knight
San Luis—Amy W. Evans
Young—Amy W. Evans
Carbon—Jeannette A. Hyde
Deseret—Jennie B. Knight
Franklin—Cora L. Bennion
Fremont—Lalene H. Hart
Parowan—Lillian Cameron
Sevier—Lotta Paul Baxter
Union—Clarissa S. Williams
Duchesne—Louise Y. Robison
Beaver—Amy W. Evans
North Sevier—Lalene H. Hart
Tintic—Sarah M. McLelland
Benson—Cora L. Bennion
Hyrum—Lotta Paul Baxter
Wasatch—Julia A. Child
Tooele—Sarah M. McLelland
Maricopa—Clarissa S. Williams
Juarez—Clarissa S. Williams
St. Joseph—Clarissa S. Williams
Box Elder—Emma A. Empey; Lalene H. Hart
Salt Lake—Amy W. Evans; Julia A. F. Lund
Liberty—Clarissa S. Williams; Amy B. Lyman; Julia A. Child; Lotta Paul Baxter
Nebo—Lotta Paul Baxter; Rosannah C. Irvine; Jennie B. Knight
North Weber—Julia A. Child; Amy W. Evans
Mt. Ogden—Lalene H. Hart; Rosannah C. Irvine
Weber—Jeannette A. Hyde; Lotta Paul Baxter
Jordan—Emma A. Empey; Jeannette A. Hyde
North Davis—Julia A. Child; Lalene H. Hart
South Davis—Sarah M. McLelland; Annie Wells Cannon
Logan—Amy W. Evans; Cora L. Bennion
Alpine—Jeannette A. Hyde; Julia A. Child
Granite—Amy Brown Lyman; Louise Y. Robison; Sarah M. McLelland
Ogden—Jennie B. Knight; Emma A. Empey
Ensign—Amy W. Evans; Barbara H. Richards; Rosannah C. Irvine
Pioneer—Clarissa S. Williams; Amy Brown Lyman; Cora L. Bennion; Emma A. Empey; Annie Wells Cannon
Cache—Louise Y. Robison; Sarah M. McLelland
Utah—Amy W. Evans; Cora L. Bennion; Jennie B. Knight
Cottonwood—Annie Wells Cannon; Lalene H. Hart
Moapa—Sarah M. McLelland

Dairy Products and Public Welfare

Fred W. Merrill

Note.—This address was delivered at Relief Society October Conference.

I am convinced that I need your sympathy and your faith and prayers because the subject I have to present to you is not entirely in line with the subjects under discussion during this morning's session. The Relief Society has always been an organization that looks after the needs of the people. I come to you this morning representing a body of people who are sorely in need, and I speak for the people of the whole state of Utah.

I need not report the fact that this year has been a strenuous one for the farmers. There has not been a period in many years equal to it and yet we are led to marvel at the success they have had notwithstanding their handicaps. I believe that the greatest pioneer that this century has ever known was acting under direct inspiration when this state was settled, and when people were sent out to develop what seemed then to be the vast resources of the state. Colonies went down into Washington county and into Uintah county and other remote places. Years ago, I used to question the wisdom of the man who sent them there. Now, I understand exactly why it was done. It was the policy and the purpose of Brigham Young and his counselors to put the people of the state in places and conditions where they would be self supporting.

But I am sorry to tell you today that in one industry, which ought to be the chief industry of the state and the one on which we are most dependent, we are not self-supporting. It is a regrettable thing that in the line of dairy products Utah does not produce enough to feed her own people. There is no one industry which touches so closely the health of the people as does the dairy industry. Every home uses, or should use, dairy products. Leading scientists have said that these products have made us what we are, that we owe our intellectual development, our physical development, our development as a state and nation to the fact that we have been consumers of dairy products. I think of no calamity that would be as great as that which would occur if the dairy products should be taken from our homes. We face the fact, sustained by the evidence that has been gathered by the Commissioner of Agriculture, that in the consumption of the dairy products we are 30 per cent below the average consumption of the

United States. Dr. Gowans says 40 per cent of the children of the state are not drinking enough milk or eating enough dairy products, and other school officials tell us there is a marked manifestation of malnutrition, which is largely due to the fact that children are not consuming sufficient dairy foods.

If it is true that there is a close relationship between the diet of the people and the intellectuality of the people, as well as the degree of physical perfection attained, and if dairy products go to make up the most satisfactory diet, then the dairy industry is of enough importance to command the attention of the women of this state. Cooperation along this line could not better be obtained than through the Relief Society organization.

We ship into the state every year over one and one-half million pounds of butter and yet conditions are almost ideal in this state for the production of dairy products: the climate is unequalled and our valleys produce the finest kind of feed. We ship into this state one and one-half million pounds of cheese and yet we eat only one-fourth the amount of cheese we ought to eat. Our per capita consumption of this valuable food is less than four pounds, when it should be sixteen. This increased consumption would manifest itself in better growth and greater vitality; it would also result in an economic condition in this state from which we would not have to suffer as we have had to suffer this last year. If we could have an agricultural program developed in Utah which would admit of large enough production of all these things we need, we should establish a reputation for being self-supporting. There is a market on the Pacific Coast for millions and millions of pounds of dairy products, which ought to be produced in Utah. Los Angeles alone could handle all the cheese we could manufacture in the next twenty years.

In the dairy cow we have a money maker. We find the community which has for its support the dairy cow to be one which is self-supporting. When Commissioner Hinckley first tried to establish the dairy industry he had in mind first of all the general health of the people and then the economic conditions of the state, realizing that Utah must develop an agricultural program which will provide for things most valuable as foods, and thus automatically for a ready market also.

So we are going to ask the Relief Societies of the State of Utah to support us in the development of such a program. We want dairy products produced in every part of the state of Utah; we want people to consume dairy products, believing that it will be for the health and general physical development of the people. Especially we want our children to consume dairy products.

The Romans and the Greeks at one time were a great pastoral people, and their great strength lay in the fact that they lived near

to nature. When they left the farms for the cities, deterioration set in and those nations fell. The United States at one time was a great pastoral nation. The people lived in the country. When we first came to Utah we lived in a country environment; we had no cities, we had few food problems. We lived from the soil and I believe we were healthier, stronger, more physically able to carry our responsibility than we have ever been since. This getting away from natural living conditions has made it necessary for us to meet great problems relating to child welfare and health, and civic improvement, and this people can survive in the end only as their agricultural activities are preserved and developed in a ratio commensurate with development along other lines, and as they keep the commandments of God and live according to those commandments.

A TRUSTING HEART

Hazel S. Washburn

Lord, help me to live today aright,
Nor trouble about tomorrow.
Today I may find some little joy,
But another may bring but sorrow.
Not for a week, a month, or a year,
To live exactly right;
But give me a trusting heart, dear Lord,
To bring to you each night.

Though thou hast taken away the light
That once illumined my day,
Help me to keep my faltering feet
In the straight and narrow way.
Give me a trusting heart, dear Lord,
That I may not be forgetting
That thou tookst my priceless gem away,
To give it a brighter setting.

Help me also to realize
That my neighbor bears a cross,
That not for me, and me alone,
'Tis a bitter, blinding loss.
So as the long years pass away,
Though the bitter tear drops start,
Morning and evening my prayer shall be,
Lord, give me a trusting heart.

Notes From the Field

Amy Brown Lyman

Northern States Mission.

A reorganization of the Peru branch Relief Society, of the Northern Indiana conference, was effected recently. The former officers were given a hearty vote of thanks for their faithful work in the Relief Society. The new officers are: Frieda Schmidt, president; Louise B. Rentzel and Martha E. Rentzel, counselors; Lucy Schmidt, secretary-treasurer; Virginia Crim,

PERU BRANCH RELIEF SOCIETY

organist; Mattie Crim, class leader. A picture of this Society is printed herewith.

At one of the meetings a special program was given at which a teachers' demonstration was given, which portrayed the effect of earnest and prayerful teaching. The motto of this organization is: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1:27.

Mt. Ogden Stake.

The new Mt. Ogden stake Relief Society is fully organized with thirteen stake board members. The six wards are completely organized and are officered by capable and energetic wo-

men. Since the organization of the stake in May there has been an increase of 51 members in the stake. For the summer work, a special study was made of the Pearl of Great Price. Patriarch Thomas A. Shreeve gave three lectures to some of the wards which had arranged to meet jointly. Two social outings have been held during the summer in connection with the Weber stake. Two teachers' conventions have been held in cooperation with the priesthood. The ward teachers and the Relief Society visiting teachers met together and the Relief Society board members and ward presidents assisted the priesthood in carrying out the program.

Through the courtesy of Mrs. Bertha J. Eccles, a member of the board, it has been possible to arrange a sewing headquarters which has been given the name of the Commissary. Mrs. Eccles arranged for the Relief Society to use a three-room modern apartment for this work. At the opening, a service was held at which the president of the stake, Robert R. Burton, and his counselors, were in attendance.

Snowflake Stake.

Very successful ward conferences have been held in the Snowflake stake. Special instructions were given, and the value and need of regular lesson work was emphasized. A *Magazine* subscription campaign has been conducted with a resulting increase in the number of subscribers.

Logan Stake.

On October 22, 1922, the Logan stake Relief Society was reorganized. The following officers were released: Ellen L. Barber, president; Ida Quinney, first counselor; Ollie L. Bjorkman, second counselor; Mary W. Smith, secretary. The outgoing officers were praised for their splendid service, and a vote of thanks was extended to them. Mrs. Barber has been president of the Relief Society of the Logan stake since its organization, and prior to that time she was a member of the Relief Society board of the Cache stake. The officers selected and sustained are: Bessie G. Ballard, president; Ida Quinney, first counselor; Bernice L. Christensen, second counselor; Pearl C. Sloan, secretary.

Weber Stake.

The members of the Weber stake Relief Society entertained the aged men and women at the County Infirmary, at Roy, on Tuesday afternoon, October 31. President Aggie H. Stevens presided and the various board members assisted her in making the occasion a pleasant one. Those who were confined to their

beds were visited in their rooms, and the others gathered in the chapel where a pleasing program was rendered. The community singing, at which old favorite melodies were featured, was especialy appreciated by the elderly men and women. The county commissioners arranged for automobiles for the Relief Society women and they expressed appreciation for the visit.

How Not To Catch Cold

To that end, observe the following "Dont's" issued by Dr. Charles J. Hastings, medical officer of health of Toronto, Canada, in the department's *Monthly Bulletin*. The following of these rules, we are assured, will aid materially in warding off colds as well as other communicable diseases. Here they are:

"Don't sit or work in an overheated room. 65 to 68 degrees is quite warm enough; 60 to 65 degrees if you are engaged in any active work. Insist on there being a slight current in the air of the room you occupy and also a proper degree of humidity.

"Don't use sprays or douches for your nose unless under doctor's orders and instructions. Much more harm than good comes from the use of sprays. In the first place, if a spray is strong enough to destroy the germs, it is more than likely to produce irritation of the mucous membrane, which will lower, rather than build up its resisting powers, and consequently make it all the more susceptible to germ activity.

"Don't sneeze or cough except into a handkerchief or a piece of cheese-cloth, and keep well beyond the range of any one else who is coughing or sneezing.

"Don't allow any member of the family who has an acute cold to come in contact with other members of the household, or to use the same eating or drinking utensils, etc. Have everything sterilized that is used by one who has contracted a cold, the same as you would do if they had scarlet fever or diphtheria.

"Don't go to any public meetings if you have a cold. You had better stay at home until it is better. You will save time in doing so, and probably save others from contracting your cold.

"Don't stand close to any one with whom you are conversing if you are reckless enough to go about when you have a cold, and

do not under any circumstances shake hands with any one while you have an acute cold. Remember, through the frequent use of your handkerchief, your hands are always contaminated with the germs of the disease. Have you ever catechized your hands and fingers with regard to everything they have been in contact with in the previous twenty-four hours? One of the surgeons in a military camp during the great World War, kept a careful record of the number of possibilities of contaminating his hands for one single day, and it amounted to approximately 120.

"Don't under any consideration touch any article of food, whether for yourself or for anyone else, unless you have previously thoroughly cleansed your hands. '*Have you washed your hands?*' would be a valuable motto to be placed in every dining-room.

"Hundreds of lives could be saved and thousands of cases of sickness prevented, if people were as much afraid of colds as they are of smallpox or a mad dog."—*Literary Digest for December 9, 1922.*

Of Interest to Women

SOME HELPFUL THINGS TO KNOW

Lalene H. Hart

In the fall or spring, when it is not necessary to use ice, a fireless cooker may be used to keep meat, milk, or butter cool. Put the stones out of doors at night to become thoroughly cold; in the morning put them in the cooker and they will remain cool all day.

An easy and quick method of cleaning silverware is to use 1 teaspoon of salt and 1 teaspoon of soda to 1 quart of water. Heat in an aluminum pan, place silverware so that it is in contact with the pan. Rinse in hot water and wipe dry. This does not give a highly polished article but is very effective and saves time.

When rugs require beating to remove dust, place them right side down over a pair of bed springs and beat on the wrong side. The dust can then fall to the ground or be carried away by the

wind. This method does not injure the rugs as much as when placed over a line.

To destroy moths in carpets or rugs, remove dust, then spread a damp cloth over the rug and iron it dry with a hot iron, being careful not to scorch nap. The heat and steam will kill the worms and eggs.

Colors may also be brightened by sponging the rug with a strong solution of salt water or ammonia water. Care must be taken not to wet the rug too much.

The best bed springs will sometimes rust. It is economy to cover them. An old piece of blanket, quilt, or ticking is good, but a canvas is best, especially for beds on the sleeping porch. It not only protects the bedding from rust, but keeps the dust and cold from penetrating the under side of the mattress. With a darning needle and cord, the covering can be tacked in place and will not wrinkle.

Old blankets make fine summer comforters. When too much worn for use, cover with silkoline, factory, cotton challis, or outing flannel, and tie. The color and weight of material depends on kind of blankets used.

Old pillow ticks when washed make good dusters. They may be tied over the broom and used for ceiling and walls. More dusting and less sweeping saves time and energy and is much more sanitary.

Gloves or mitts made from bed ticking with an elastic in the band at the wrist, are very serviceable for house work. They wear well and are easily washed.

A heavy piece of asbestos tacked across the end of the ironing board will take the place of an iron stand and is much more convenient.

A "treat box" in the kitchen or pantry may encourage the housewife who is wrestling with her budget. Drop into the box the few cents left from the laundry, the milk, sale of rags or papers, or any small unexpected income. Though few, the cents soon count up and may be used for little extras, surprises, or treats for the family.

Children who eat foods which contain the right vitamines in proper proportions, resist colds much more readily than those who do not.

"It looks good enough to eat," has a real value in planning

menus and in making little changes in the every day meals. Study the advertisements of the different kinds of food, in the different magazines and papers, and many new ideas may be gained.

If you have trouble with tomato soup curdling, try combining the tomato mixture, which has been thickened and seasoned, with the milk which is the same temperature, and beat with dover egg beater. If this method is used soda need not be added and a better flavored soup is the result.

The dover egg beater may be used with good results in various ways. If boiled salad dressing has the slightest tendency to curdle, beat thoroughly and the dressing will be smooth and creamy. If cocoa or chocolate stands very long before serving a scum forms on the top; if beaten thoroughly soon after making, very little, if any, scum will rise.

Spiced vinegar from sweet pickled cucumbers or gherkins makes delicious salad dressing.

Use juice from fresh or pickled fruit to baste meat and the flavor will be much improved.

Honey and butter or maple syrup used in place of sugar syrup gives a pleasing change in the preparation of candied sweet potatoes.

Left-over foods can be utilized in various ways in the preparation of refreshments for the caller or unexpected guest. Cheese straws made from bits of pastry and small pieces of cheese are easily and quickly made and will keep well in a tin box. Pieces of chicken with bones removed, or bits of roasts may be put in small glass jars, sealed, and steamed during the preparation of the dinner and will help fill the emergency shelf. Extra time and fuel are unnecessary.

Heat a lemon before squeezing it and twice as much juice can be obtained from it.

Too much salt cooked in foods, especially vegetables and meats, tends to toughen them. It is better to add the salt just before they are done. If the natural salts of vegetables are retained, little extra need be added. Potatoes are much lighter and more mealy if cooked without salt. Never salt potatoes if the water is to be used for yeast.

Whey from cottage cheese is splendid for making bread.

A time budget helps greatly in saving time, energy, and worry.

EDITORIAL

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Motto—Charity Never Faileth

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SERVING IN A HUMBLE SPHERE

There have been, in the history of the world, great men and women who have made a contribution to the progress of civilization by performing some heroic self-effacing act. The development of the race and the betterment of mankind have also been added to, in another manner, by thousands who have forgotten self and have worked, in a humble and lowly fashion, for righteousness and human advancement.

One of the young men of America to enlist soon after the outbreak of the World War, was Victor Chapman. He joined a group of young Americans in the aviation service of France. On one occasion, while he was flying to a hospital to visit a wounded comrade, he discovered an engagement between the French and German aircraft. Chapman immediately put his machine gun into action and brought down two German aeroplanes. Then the enemy returned the fire and young Chapman plunged lifeless to the earth. Victor Chapman displayed, in this incident, decision, energy, and character. A venerated French philosopher said of Chapman, "He was duty incarnate; disdaining all danger, he dreamed only of doing his utmost in a useful task."

The dramatic deeds of heroic figures fill us with admiration and stir us with a hope that we, too, may sometime do some valorous deed. Most individuals will risk their lives, willingly, eagerly, if the occasion requires some unusual and spectacular action. If a situation demands a decisive display of physical prowess or moral determination, it is met by most men and women, in a courageous manner. But a challenge to do the less

dramatic act, to serve humanity in some prosaic way, does not always receive the enthusiastic response that a stirring challenge receives.

But, by the continuous performance of certain commonplace acts, humanity is served just as truly as by one dramatic self-sacrificing incident. Anyone who earnestly endeavors to better the conditions of a community, and who is sincerely solicitous of the welfare of his fellow-man, is as deserving of the plaudits of the world as is the hero of a battle. Both give their lives in the service of God and his children.

There are opportunities to render humble service in almost any walk of life. There are, among us, certain unpretentious characters who, in their commonplace activities, are real benefactors of humanity. There is the doctor who, without thought of material recompense, can be relied upon to answer the call of the suffering, even though it means a long, difficult trip in the dead of night. There is the cooperative business man who has a real concern for the health, living conditions, and welfare of his employees. There is the school man who devotes his years in searching for truth, and in teaching the youth of his time, often scorning more lucrative positions. There is the lawyer who devotes his time to the administration of justice, and who is willing to renounce a remunerative case, in order to defend the cause of the exploited and oppressed. A beautiful type of service is rendered by fathers and mothers who have an infinite capacity to subordinate self and to work for the advancement of their families.

In our Church there are hundreds of active members who give hours of willing, efficient, volunteer service, in conducting the work of the various organizations. There is the missionary who sacrifices personal desires and plans to serve in the cause of righteousness. There is the bishop whose time and energy are whole-heartedly given to the members of his ward, in guiding and directing both their spiritual and temporal affairs. There is the ward Relief Society president, who stands ever ready to assist her bishop in caring for the sick, visiting the distressed, and planning for the welfare of the community.

The giving of such service, undramatic, prosaic, and even irksome, often requires a braver heart and a more courageous spirit than does the service required in a crisis. It is often a temptation to abandon the constant, unrecognized toil in the sphere of the commonplace, for the more alluring worldly activities. But he who is in earnest in his desire to serve humanity seeks to develop a stalwart spirit, a dauntless courage, and a strong faith, so that he may continue faithfully in his humble and unhonored labors.

At the beginning of the new year when we review the

events of the past months and contemplate the possibilities of the new year, it is especially fitting that we renew our faith in the gospel of service and resolve to remain steadfast in the face of rigorous and demanding duty. If we meet each day of the years before us with courage and patience and faith, we can, as we advance in years, look back on our days of usefulness with no regrets and no misgivings. In the evening of our lives, when in retrospect we view the deeds of our active years, can we survey the past with a serene countenance and a sanguine spirit? Will we be able to say, I answered the call of service however I could? I gave myself willingly to the cause of the Master—to loving service and brave living? I prayed and labored, humbly and hopefully, trusting that my reward would be, in this world, the peace of duty well performed and, in the eternal life to come, a place in the heavenly kingdom?

W. C. T. U. ADOPTS WORLD PROGRAM

The World's Women's Christian Temperance Union convention, held in November, at Philadelphia, adopted a three-year program to carry out the organization's ideals. The resolutions called for work toward abolition of the liquor trade in every land, for the teaching of scientific temperance to school children of all nations, a campaign to urge pledge-signing in all classes of society and encouragement of the compilation and study of scientific facts that relate to the welfare of the race.

The W. C. T. U. pledged itself, through international cooperation, to work for the establishment of world peace. A resolution was adopted urging a single standard of personal purity for men and women, on the ground that the strength of a nation lies in the moral integrity of its people.

The Union also pledged itself to continue the work for the political equality of women in countries that have not yet granted them suffrage. In the countries where women have the vote it was decided to work out programs to promote the education for citizenship in the affairs of government.

In addition, a resolution was adopted urging all the nations of the world to join an international campaign for suppression of liquor sales on shipboard, and copies of the W. C. T. U. action will be sent to heads of governments throughout the globe with the request that they place themselves on record for or against "bone dry oceans."

Guide Lessons for March

LESSON I

Theology and Testimony

(First Week in March)

GUARDIAN AND MINISTERING ANGELS

The Necessity for Guardian Angels.

When Satan was banished from heaven he made his way to the earth with his hosts of banished spirits. He evidently knew that none of the valiant spirits from heaven would have any inclination for any earthly existence if the privilege of being "added upon" or receiving bodies could not be obtained. Two of Lucifer's great objectives were the prevention of mortal life and the destruction of that life. To accomplish the first he attempted to have Adam and Eve perpetually separated, and to accomplish the second he has sought by disease, individual strife, and the destruction of war to depopulate the earth.

Satan has no respectful regard for God's authority but he stands in fearful and submissive awe of the power that Divinity has for the enforcement of authority.

The evil one has reason to know what it means to come in conflict with the angels. See Revelation 12:7-10.

The prince of darkness is held in check by the knowledge that the same authority and power which cast one of his spirits out of man and permitted the evil spirits to possess the bodies of swine could banish him and all his hosts from the face of the earth. See Mark 5:1-16.

If angels were needed as a power to preserve heaven from the grasps of Satan, how could the children of our Father be expected to survive on earth among the condemned without the protective presence of messengers from on high?

Group Guardianship.

The government of God provides for the meeting of emergencies by having in readiness or subject to call, valiant spirits for the defense of heaven's cause—beings trained in obedience through the law of love and loyalty; beings in whose presence wickedness quails and the emissaries of unrighteousness grow weak. These defenders of righteousness may not be visible, though

they be present on earth in multitudes and are part of heaven's power. See II Kings 6:15, 17; Matthew 26:53.

Individual Guardianship.

Among the duties of guardian angels are private revelation, protection, comfort, admonition, and a watchfulness of the intentions and actions of enemies. The Angel Moroni, the guardian of the plates from which the Book of Mormon was translated, revealed the existence and place of deposit to the Prophet Joseph Smith. The Angel Gabriel revealed to her husband the foreordained motherhood of Elizabeth, (see Luke 1:11-20) and this same angel announced to Mary her marvelous mission. See Luke 1:26-36. Some angel with especial interest in the virgin mother's welfare, and undoubtedly by appointment, saved Mary from being misunderstood by her espoused husband, who stood between her and the contumely of society in obedience to Divine instruction. See Matt. 1:18-20.

The guardian angel of Jesus was on the alert at the councils of the murderous Herod, read his thoughts, and reported his intentions to the foster father of the Babe of Bethlehem. See Matt. 2:1-14.

Satan used his scriptural knowledge of the doctrine of guardian angels in an attempt to ensnare the Savior. See Luke 4:10, and Psalms 91:11. After the temptation was over, angels "ministered unto him." See Matt. 4:11. As to whether these angels witnessed the "temptation" contest as did the friends and the Father of the Redeemer witness the crime of all crimes at Calvary, we do not know, but this we know, that these angels brought the comfort needed by one who had fasted, fought and won.

The Value of the Guardian-Angel Idea.

A prominent physician in discussing religion made this remark, "I am glad my parents taught me the doctrine of guardian angels; it steadied my early life over many a chasm of temptation. The very idea itself is a protection to youth.

"I need no argument to prove to me that to live in thought only with pure, powerful protectors will make of one something more than it is possible to be without the thought." But guardian angels are something more than imaginations growing out of beliefs. They are real, tangible entities whose influence may be felt and whose words may be heard and whose power may be exercised within the field of their appointment.

The nursery rhyme,

> "Lie still, my babe, and sweetly slumber,
> Holy angels guard thy bed,"

is more than poetry, it is truth—God's truth. And if the mother's eyes were opened as were the eyes of the servant of Elisha she would see by vision what she now sees by faith.

Ministering Angels. (*By President Joseph F. Smith*)

"We are told by the Prophet Joseph Smith, that 'there are no angels who minister to this earth but those who do belong or have belonged to it.' Hence, when messengers are sent to minister to the inhabitants of this earth, they are not strangers, but from the ranks of our kindred, friends, and fellow-beings and fellow-servants. The ancient prophets who died were those who came to visit their fellow creatures upon the earth. They came to Abraham, to Isaac, and to Jacob; it was such beings—holy beings, if you please—that waited upon the Savior and administered to him on the Mount. The angel that visited John, when an exile, and unfolded to his vision future events in the history of man upon the earth, was one who had been here, who had toiled and suffered in common with the people of God; for you remember that John, after his eyes had beheld the glories of the great future, was about to fall down and worship him, but was peremptorily forbidden to do so. 'See thou do it not; for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.' (Rev. 22:9.) Jesus has visited the people of this earth from time to time. He visited and showed himself in his spiritual body to the brother of Jared, touching certain stones with his finger, that the brother of Jared had fashioned out of the rock, making them to give light to him and his people in the barges in which they crossed the waters of the great deep to come to this land. He visited others at various times before and after he tabernacled in the flesh. It was Jesus who created this earth, it therefore is his inheritance, and he had a perfect right to come and minister to inhabitants of this earth. He came in the meridian of time and tabernacled in the flesh, some 33 years among men, introducing and teaching the fulness of the gospel, and calling upon all men to follow in his footsteps; to do the same thing that he himself did, that they might be worthy to inherit with him the same glory. After he suffered the death of the body, he appeared, not only to his disciples and others on the eastern continent, but to the inhabitants of this continent, and he ministered unto them as he did to the people in the land of Palestine. In like manner our fathers, mothers, brothers, sisters, and friends who have passed away from this earth, having been faithful, and worthy to enjoy these rights and privileges, may have a mission given them to visit their relatives and friends upon the earth again, bringing from the divine Presence messages of love, of warning, of reproof and instruction, to those whom they had learned to love

in the flesh. And so it is with Sister Cannon. She can return and visit her friends, provided it be in accordance with the wisdom of the Almighty. There are laws to which they who are in the Paradise of God must be subject, as well as laws to which we are subject. It is our duty to make ourselves acquainted with those laws, that we may know how to live in harmony with his will while we dwell in the flesh, that we may be entitled to come forth in the morning of the first resurrection, clothed with glory, immortality and eternal lives, and be permitted to sit down at the right hand of God, in the kingdom of heaven. And except we become acquainted with those laws, and live in harmony with them, we need not expect to enjoy these privileges."—*Gospel Doctrine,* pages 548, 549.

QUESTIONS AND PROBLEMS

1. Show that angels were used in heaven to enforce God's authority.
2. What is the necessity for guardian angels on earth?
3. Give an instance of an army of angels guarding a city.
4. Give scriptural proof that reserves of guardian angels are ever ready to come at the call of the Lord.
5. Look up the proof of this statement: "Gabriel is Noah, the first ancestor of our race after the flood." *Doc. and Cov. Commentary,* p. 623.
6. Name some of the evident duties of guardian angels.
7. What part did a guardian angel play in protecting Mary from public disgrace?
8. Prove from Sec. 3 of Doctrine and Covenants that admonition is a duty of a guardian being.
9. Give evidence that Jesus had guardian angels.
10. Show that guardian angels keep alert to the intentions and actions of the enemy.
11. If guardian angels can read the thoughts of the evil minded when necessary, what about their knowledge of our intentions and actions?
12. To whom is the privilege given to become ministering angels on this earth?
13. Discuss the consistency of leaving the visitation of the dead with the Lord.
14. Of what advantage is it to a child to be taught the doctrine of guardian angels?

LESSON II

Work and Business

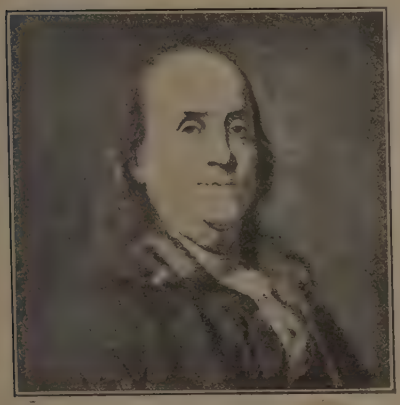
(Second Week in March)

LESSON III

Literature

(Third Week in March)

BENJAMIN FRANKLIN



BENJAMIN FRANKLIN

Benjamin Franklin lived in both the Colonial and Revolutionary periods of our history. While Jonathan Edwards, the noted Puritan divine, was writing and preaching seven-part sermons, Franklin was composing brief, pithy proverbs that would catch his reader's eye and fasten themselves upon his reader's mind.

Franklin's spirit was very different from that of Edwards, the visions he caught, and the ideas he was interested in broadcasting and promoting, were the very opposite of those that appealed to Edwards. True to the traditions of the Puritans, the great preacher had kept the eyes of the people riveted on God, heaven, and spiritual entities; while Franklin, only three years younger, caught a glimpse of the vast possibilities of life in the material world and urged the development of natural resources. In other words, Franklin's philosophy of life asked, "Why not have a bit of heaven here on earth?"

Mr. Payne has condensed the main facts of Franklin's early life in such admirable fashion that we include his paragraph without alteration: "The facts of Franklin's life are well known. The eleventh and youngest son of a soap boiler and tallow candler, he was born in Boston, January 17, 1706. He was sent to school during parts of two years and then apprenticed to the printer's trade under his eldest brother, owner of one of the earliest American newspapers, *The New England Courant*. Franklin had little formal education, but he was a close student and a careful, tireless reader; and naturally in his trade of printer he soon acquired a good, practical English education. He wrote some brief essays in imitation of Addison's *Spectator* papers, a volume of which he found in his father's library. During the night he slipped them under the door of his brother's printing shop, and

was pleased to find that his compositions were deemed worthy of publication, and that they attracted considerable favorable comment when they appeared in print.

"Dissatisfied with the treatment he was receiving at the hands of his brother, Franklin, having been accidentally freed from the bonds of his apprenticeship by a legal ruse of his brother's, ran away when he was seventeen years old, passed through New York, and landed in Philadelphia, where he found employment in his trade. Everyone knows the story of his ludicrous entry into Philadelphia, as it is described in the *Autobiography*. Franklin seems to take keen delight in telling how he walked down Market Street, his pockets stuffed with his extra shirt and stockings, a big puffy roll under each arm, while he was eating a third roll, thus provoking, by his comical appearance, the laughter of Miss Deborah Read, the young woman who afterward became his wife."

This is the record of his early life; his later attainments will be brought out as we examine his many and varied activities. He died in 1790 at the ripe age of 84.

Franklin was in all probability the most versatile man of the Eighteenth century, consequently he is not unfrequently styled, printer, inventor, statesman, scientist, patriot, philosopher, philanthropist, and writer.

He is styled printer because while in England he succeeded in making a study of the most advanced methods of printing practiced by the English. Returning to Philadelphia after a sojourn of eighteen months he bought the *Pennsylvania Gazette,* and began a publishing business on his own account.

He is known as an inventor because he invented the Franklin stove, well known in his day; also the lightning rod.

He is classed among scientists because of the knowledge he gave to the world concerning electricity. For his investigations in this field he was held in great esteem, both at home and abroad. Particularly did the European nations value this contribution, and for this reason bestowed upon him many honors of marked distinction.

He is revered as a statesman and a patriot because he is the only man born in America whose signature is attached to the Declaration of Independence, the Treaty of Alliance with France, the Treaty of Peace with England, and the Constitution of the United States. For eighteen years he did service for the Colonists in England, and for several years as the representative of the new government at the French court he was sought and admired as few Americans have ever been sought and admired in Europe.

Any tourist visiting France today may know something of

the esteem in which the French hold him, for despite all the upheavals that have taken place in Paris there is still a street that bears his name, and in the beautiful palace at Versailles his statue is yet to be found.

When he returned from France he was chosen governor of the state of Pennsylvania and later elected to the Constitutional Convention of 1787.

In James Madison's *Journal of the Constitutional Convention*, we find the following note relative to Franklin's signing the Declaration of Independence. "Doctor Franklin looking towards the president's chair, at the back of which a rising sun happened to be painted, observed to a few members near him that painters had found it difficult to distinguish in their art a rising from a setting sun. 'I have,' said he, 'often and often, in the course of the session, and the vicissitudes of my hopes and fears as to its issue, looked at that behind the president without being able to tell whether it was rising or setting, but now at length I have the happiness to know that it is a rising and not a setting sun.'"

He is accepted as a philosopher because of the proverbs of his Almanacs. He has been charged with being too practical and too materialistic in his philosophy; however that may be, his philosophy certainly acted as a balance for the philosophy of Edwards among the Puritans, and Woolman among the Quakers.

He was and still is held in regard as a philanthropist because he would not take out patents on his inventions, preferring to give them to the public without restrictions. What we value particularly at the present time is that he founded the Philadelphia Library and the Academy which finally evolved into the University of Pennsylvania. He also founded the popular magazine known as the *Saturday Evening Post*.

Closely allied to his philanthropic work was his work for civic betterment. As a result of his activities the streets of Philadelphia were paved, a police department and a fire department established, and a state militia organized.

Franklin is held in repute as a man of letters because of his contributions to American literature. Mr. Page has aptly said, "Although Franklin continued to write under his own as well as under various assumed names, and on a variety of subjects, big and little, it was not until the appearance of his Almanac that he became something of an influence in the colony." Franklin's own account has never been equalled by any who have attempted to tell the tale, consequently we insert for our readers his own story:

"In 1732 I first published my almanac under the name of 'Richard Saunders;' it was continued by me about twenty-five years and commonly called, *Poor Richard's Almanac*. I endeav-

ored to make it both entertaining and useful, and it accordingly came to be in such demand that I reaped considerable profit from it, vending annually near ten thousand. And observing that it was generally read, scarce any neighborhood in the province being without it, I considered it as a proper vehicle for conveying instruction among the common people, who bought scarcely any other books. I therefore filled all the little spaces that occurred between the remarkable days in the calendar with proverbial sentences, chiefly such as inculcated industry and frugality as the means of procuring wealth, and thereby securing virtue; it being more difficult for a man in want to act always honestly as, (to use here one of these proverbs) 'it is hard for an empty sack to stand upright.'"

These maxims were not original, they incorporate the wisdom of the ages; but the phraseology, the thing that carried them over, was Franklin's own. We include a group of them in the lesson, knowing that many of them will be familiar.

1. Be ashamed to catch yourself idle.
2. Drive thy business, let not that drive thee.
3. Light strokes fell great oaks.
4. Three removes are as bad as a fire.
5. He that by the plow would thrive, himself must either hold or drive.
6. At a great pennyworth, pause awhile.
7. Plow deep while sluggards sleep, and you shall have corn to sell and to keep.
8. A plowman on his legs is higher than a gentleman on his knees.
9. If you would know the value of money, go and try to borrow some; for he who goes a borrowing goes a sorrowing.
10. Creditors are a superstitious sect, great observers of set days and times.

We conclude with Page's comment on the *Autobiography of Benjamin Franklin*, which to our mind is well deserved. "Franklin's own story of his life to 1757 is one of the greatest biographies of the world. Written in the form of a letter to his son, for the latter and his descendants only, and with no thought of publication, it has found a secure place among the world's classics. It is a simple, straightforward account of the author's rise by his own efforts from 'poverty and obscurity to a state of affluence and some degree of celebrity in the world.'"

PROBLEMS AND QUESTIONS

1. What four great state documents had Franklin the distinction of signing?
2. The almanacs contain many proverbs not given in the

lesson, such as, "A stitch in time saves nine." Let each member of the class collect and give as many as she can. It might be a good thing to feature in some way the woman who collects the largest number of Franklin's maxims.

3. Select from those collected a group that you think would tend to make people prosperous and thrifty.

4. Select a group that you think would stimulate industry.

5. What were the things Franklin did to improve living conditions in the city of Philadelphia?

6. When Franklin was at work among the English printers they called him the "Water American." How does this instance go to prove that Franklin's habits of life were ahead of his time?

7. In the majority of our communities it will perhaps not be difficult to obtain a copy of *Franklin's Autobiography.* Where it can be obtained, read the account of Franklin's entrance into the City of Philadelphia; where it cannot be obtained, review what the lesson says.

REFERENCES

Cambridge History of American Literature.

Readings from American Literature, Calhoun and MacAlarney.

Library of American Literature, Stedman Hutchinson, Vol. III contains 24 selections.

Some chapters especially recommended from the almanacs: *The Way to Wealth or Poor Richard Improved.*

Autobiography abstracts: Part I, Chapter I. *Franklin's Early Interest in Books.* Part I, Chapter II. *Seeking His Fortune.*

LESSON IV

Social Service

(Fourth Week in March)

WHAT COURTSHIP SHOULD REVEAL (Continued)

The Religious and Moral Values

"——courtship," says Henderson, "if it is honest, upright, Christian, is a series of acts intended to end in the establishment of a family. If it is not that, it is false, cruel, selfish, and must end in sorrow of some degree and kind, perhaps in tragedy. * * * For 'love' that is worthy of the name is not a sudden flame of sense but an unselfish principle of devotion, a serious act of consecration. It is a pity that the word which we use as a synonym of religious union with God should frequently be employed to designate the act of vice or the impetuous outburst of animal appetite. This confusion of language tends to confuse thought and conduct to blind, impulsive action."—Henderson: *Social Duties,* p. 25-27.

The worth of a man cannot be fully appreciated if we take into account merely his inherited powers and his financial success. The proper estimate of a man's or a woman's worth must include a consideration of his or her moral and spiritual power. Besides the desire to promote the moral and spiritual life, it implies active service in the church and a successful home life. Not often do we give to great religious teachers and successful home makers all the credit to which they are entitled. Their true significance comes to light only when they fail to function, when the moral influence of the church fails to reach the people, and when the home does not properly care for the maturing child. And yet. the very existence of our civilization depends upon their sincere and humble service. The moral and spiritual values which they produce cannot be easily measured. They can, at least, not be measured in dollars and cents.

To those who are contemplating marriage the question of the religious and family interests cannot be ignored. We may safely say that marriage would be a failure were these interests seriously lacking in either the young man or the young woman. A married life without religion and without home interests would be without the fundamental stabilizing factors. The fickleness of other interests would soon destroy the home. As Latter-day Saints we can see only confusion and sensuality in a married life that does not place the gospel of Jesus Christ and family life on the highest plane in the scale of values. In fact, marriage is for us a religious imperative. The Lord has said in modern revelation:

" * * * That whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man." Doc. and Cov. Section 49:15.

The Religious Interest

The religious interest, faith in God, the possibilities of a better world, and eternal life, is the embodiment of the highest ideals of human life. The person who has clearly defined religious ideals and maintains standards which conform to religious life is generally a man who views life with sufficient seriousness to guarantee success. Thus, one of the first things that a young woman should know about a young man is his religious interest. Is he active in the religious life of the community? Does he show by his efforts that he actually believes in the validity and destiny of the spiritual life.

Marriage for Eternity

One way in which a man or a woman expresses sincere religious faith is in the desire to marry within the Church and in a temple. Do they regard marriage of sufficient importance

to justify its being made a sacred union, one that will last throughout eternity?

The Lord in modern revelation has made it clear that the great blessings of marriage cannot be realized by those who marry outside of the Church. The commandment reads:

"Therefore, if a man marry him a wife in the world, and he marry her not by me, nor by my word; and he covenant with her so long as he is in the world, and she with him, their covenant and marriage are not of force when they are dead, and when they are out of the world; therefore, they are not bound by any law when they are out of the world." Doc. and Cov. Sec. 132:15.

If there is any relationship which justifies a sacred ceremony it is that of marriage. To look upon marriage as a mere contract, and that only for life, may be an actual condition of divorce. In fact, our Church statistics show that there are fewer divorces among the Latter-day Saints who marry within a temple than among those who marry by civil law.

Home Habits and Family Ideals

Perhaps the most important information of all is that which concerns the home life of a young man or woman. A man or woman who does not live in harmony with father, mother, brother, or sister in the home of his parents before marriage may have difficulty in living in harmonious relations with his wife and children after he has established a home of his own.

There is no place where the real selfhood gives such direct expression of its real character as in the home. Conduct on the street, in church, and at school reveal certain characteristics of a person, but not the complete self. Life in public is in many respects artificial. It expresses for the time being certain common habits and natural inclinations. In the home, where the individual spends a large part of his life, he generally does not try to be anything other than his natural and habitual self. A girl must, therefore, not deceive herself by thinking that her young man is always the perfect gentleman she meets at church, on the street, or in the party. In these places he observes carefully the customs of society, he conforms to conventionalities. If she is to know him as he really is, she must see him living his home life; at least she must find out something about his home conduct.

In obtaining such knowledge the greatest care should be taken. Petty gossip and stories prepared by jealous people should be discredited. Friendly association with his parents and with the brothers and sisters of a young man as well as frank conversations with him about his ideals of home life will reveal to a girl more reliable information than can be obtained from

friends. In all such matters it is the young man or woman concerned who should take the initiative. Parents can, however, render valuable assistance and should always be ready with friendly and sensible suggestions.

The Revealing of Interests in Larger Social Problems

It is natural for youth to desire to take part in the great world of affairs, but, because of petty social interests and personal pleasures, many young people have not felt the higher impulse. The young man or woman who is entirely indifferent toward the great social and political problems of our country, state and community lacks the very essentials of good citizenship. A young person of high aspirations should hesitate to marry an individual who is coldly indifferent toward great social questions. It is, therefore, essential to know whether a young man has the ability or the desire to play a real part in solving the social problems which confront us. Will he inspire his wife and children with the spirit of human service, a desire to make the world better?

Conversation will reveal these interests very quickly. This is the place where parents may well render service to both sons and daughters. It is a very splendid thing for a father and mother to engage in serious conversation on the political and social questions of the day with the young man who visits their home. When a young man calls at the home he may thus be entertained occasionally quite as well by father and mother as by the daughter. Courtship is essentially the life and problem of youth, but it is also the parents' responsibility to assist in making proper selection in marriages.

QUESTIONS

1. How does Henderson define courtship?
2. Why are the religious and family duties of men and women not properly appreciated?
3. Show why marriages which are not directed by religious and social motives frequently result in failure.
4. What significance do the Latter-day Saints attach to marriage within the Church?
5. What reason can you give to show that a truly religious man generally becomes a good husband and father?
6. Is the conduct of a young woman on the street and in church a full indication of what she is in the home? Explain fully the difference between private life in the home and conduct in public places.
7. In passing judgment on the life and character of a young person who has become an intimate friend of your son or daughter, what value should be attached to second-hand information?

8. How may reliable information be obtained concerning the home life of a young man or woman?

TEACHERS' TOPIC FOR MARCH

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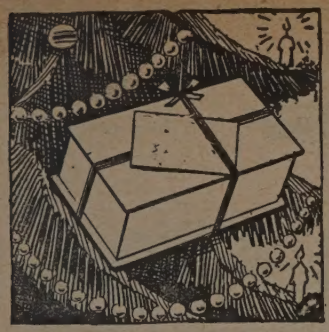

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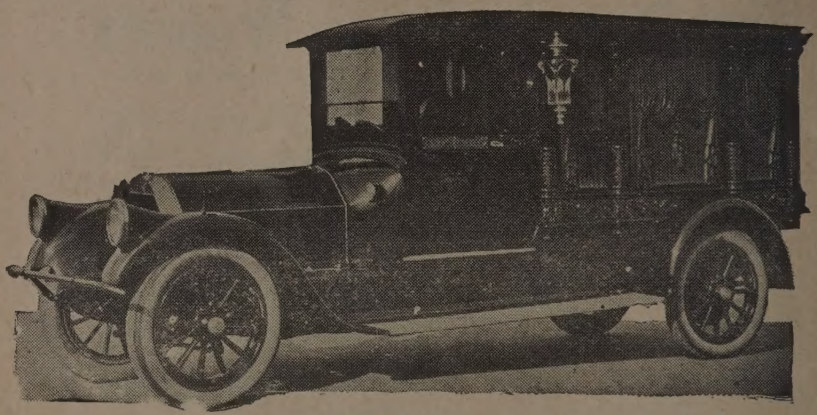

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